551 [756] ripó, only the medicine man has a name which cannot be divulged. When there is no Christian term, parents call their children affectionately after colors or according to the kind of hair they might have. Other people designate them by their clan, e.g., son of *túgwa*, etc., which in Talamanca, at least, has all the significance of a family name. On the Pacific side, the non-baptized are called brother (*taže*) among the Bribri. *kutá*, meaning "sister," is not used for non-baptized people. All children receive a pet name at birth from their mother. One Bribri informant was called *kLeLe*, a term which he could not interpret apart from the fact that it was an endearing one. Animal names are also given and are used only by the immediate family. In public, Spanish names are heard. Cousin is used generally for both sexes as an affectionate term (for a more detailed list *see* Kinship Terminology).

881 [145] **Puberty.** Girls start to menstruate between 12 and 14. On this first occasion a house of plantain or banana leaves is constructed apart from the dwelling and so arranged that light is not permitted to enter (*see* Tabus). The girl is fed only by her mother and follows a strict diet consisting almost entirely of fruits, with [262] the exception of bananas, and no salt. Further- [271] more, she cannot drink water other than that from a well or a place where the water is not flowing. When her period is over, she bathes in a spring that is almost dry. The medicine [756] man gives her copal (*Protium Costarricense* [824] [Rose] Engler) bark to chew and a drink made [278] from plants and roots. This beverage prevents menstruation for two months. After that the 841 flow comes regularly. At no time when menstruating can the girl serve men at meals, and [264] during this period she must stay aside even [262] in her home, abstain from salt, and drink from a gourd apart from the rest.

854 [862] [855] **Education.** The overindulgence of babies is common and they are weaned anywhere from one and a half to two years of age. They are held continually in someone's arms, carried on the back, or swung in a hammock. In Talamanca and Chirripó, the customary manner of

846 also can mean "feces" and "bread." *pa* means "around
756 one." *kusk* is "to bathe."
192 [188] Segarra y Julia, 1907, pp. 552–53.
[189] Pittier, 1938, pp. 27–28.